



قسم کے بارے میں
تذکرہ

Madani Pearls about Oath

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قَسَم کے بارے میں مَدَنی پھول

Qasam kay bāray mayn Madanī Phūl

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the Most Honourable and Magnificent!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā.

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Transliteration Chart

ا	A/a	ڑ	Ř/ř	ل	L/l
آ	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	Ḥ/ḥ	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَ	Ā/ā
ر	R/r	گ	G/g		

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Madanī Pearls* about Oath

Although Satan will be making you feel lazy, go through this booklet from beginning to end. You will acquire extremely useful information, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Angels say Āmīn

Sayyidunā Abū Hūraīrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There are some touring angels of Allah عَزَّوَجَلَّ. When they pass by the gatherings of Zikr, they say to each other: Sit (here). When Zākirīn [those doing Zikr in the gathering] make Du’ā, the angels say Āmīn¹ to their Du’ā. When they recite Ṣalāt-‘Alan-Nabī, the angels also recite Ṣalāt with them. When they disperse, the angels say to each

* Shaykh-e-Tāriqat Amīr-e-Ahl-e-Sunnat, founder of Dawat-e-Islami ‘Allāmah Maulānā Abū Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyāee دَاعِي بُرَحَائِيهِ الْعَالِيَةِ has included these Madanī pearls in his book ‘Naykī kī Dawat.’ In view of their usefulness, these Madanī pearls have also been published in the form of a separate booklet.

¹ i.e. a supplication meaning: May what they ask for be granted to them.

other that there are glad tidings for these fortunate people as they are returning with forgiveness.’ (*Jam’-ul-Jawāmi’ lis-Suyūfī*, pp. 125, vol. 3, Ḥadīṣ 7750)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! These days, most people tend to swear oaths over trivial matters. Some people often swear even false oath. Generally, such people neither repent nor pay the atonement. Therefore, I have presented here rather detailed Madanī pearls about oath and its atonement with the intention of gaining the reward of well-wishing to the Ummah. To study these Madanī pearls or to read out them to others during Dars will be extremely useful, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Definition of oath

The Arabic word for ‘oath’ is ‘يَمِينٌ’ (Yamīn) that means ‘*towards the right side*.’ As the Arabs used to shake right hands with each other whilst swearing oath, they began to call it ‘Yamīn.’ The word ‘يَمِينٌ’ is derived from the word ‘يُمْنٌ’ (Yumn) which means ‘*blessing and power*.’ As the blessed name of Allah عَزَّوَجَلَّ is mentioned at the time of swearing oath, enhancing the importance of what the oath-swearing person says, this may also be a reason of it being called ‘Yamīn’, that is, the conversation of blessing and power. (*Derived from Mirāt-ul-Manājīh*, pp. 94, vol. 5)

In terms of Shari'ah, oath is such a pledge by which the oath-swearing person makes a firm intention of doing or avoiding some act. (*Durr-e-Mukhtār, pp. 488, vol. 5*) For instance, someone said, 'By Allah عَزَّوَجَلَّ! I will pay back all of your debt tomorrow.' This is an oath.

Three types of oath

There are three types of oath. (1) Laghw (2) Ghamūs (3) Mun'aqidah:

1. **Laghw** is the oath a person swears about a past or current matter assuming it to be true (due to some misunderstanding) but what he has said is the opposite of the fact. For example, someone swore oath: 'By Allah عَزَّوَجَلَّ! Zaīd is not present at home.' His information was that Zaīd was not present at home, and he had sworn this oath considering it to be true but in fact Zaīd was present at home. This type of oath is called Laghw and it is excused. There is no atonement for it.
2. **Ghamūs** is a false oath a person deliberately swears about a past or current matter. For example, despite knowing that Zaīd is not present at home, someone swears oath: 'Zaīd is present at home.' This type of oath is called Ghamūs and the one who has sworn this oath is an extreme sinner. It is Fard for him to repent of this sin. However, it is not obligatory for him to pay atonement.

3. **Mun'aqidah** is the oath a person swears about a future matter. For instance, he said, 'I swear by Allah **عَزَّوَجَلَّ** that I will certainly come to your home tomorrow.' If the person does not come the next day, his oath will break, and he will have to pay atonement. In some cases, he will also become sinner. (*Fatāwā 'Ālamgīrī*, pp. 52, vol. 2)

In summary, the one who has sworn an oath about a past or current matter would have sworn either a truthful or a false oath. If he has sworn a truthful oath, there is no harm in it. If he has sworn a false oath [unknowingly] assuming it to be true, still there is no harm, i.e. he will not be sinner nor will he have to pay atonement. However, if he has deliberately sworn a false oath [about a past or current matter], he will be sinner but still there is no atonement. If he has sworn an oath to do or not to do something in future, and has fulfilled his oath, there is no harm; otherwise, he will have to pay atonement and will be sinner in some cases because of breaking the oath. (The detail of these cases is present on next pages).

To swear false oath is major sin

The Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'Associating partner with Allah **عَزَّوَجَلَّ**, disobeying parents, killing someone and swearing a false oath are all major sins.' (*Ṣaḥīḥ Bukhārī*, pp. 295, vol. 4, Ḥadīṣ 6675)

Satan - the first to swear false oath

Since Satan had been accursed because of not prostrating Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he was intent on harming Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Allah عَزَّ وَجَلَّ had allowed Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and Sayyidatunā Ḥawwā رَضِيَ اللَّهُ تَعَالَى عَنْهَا to live in Paradise and eat whatever they like but He عَزَّ وَجَلَّ had forbidden them from approaching a certain ‘tree.’ Satan somehow managed to reach where they were staying and said, ‘Should I not tell you the Tree of Paradise?’ Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ forbade him but Satan swore that he was their well-wisher. Assuming that no one can swear a false oath with the name of Allah عَزَّ وَجَلَّ, Sayyidatunā Ḥawwā رَضِيَ اللَّهُ تَعَالَى عَنْهَا ate something from that tree. She then gave the thing to Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ who also ate it. *(Derived from Tafsīr ‘Abdur Razzāq, pp. 76, vol. 2)* It is stated in the 20th and 21st verses of Sūrah Al-A’rāf, part 8:

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِيهِمَا وَقَالَ مَا نَهَاكُمَا
رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾
وَقَاَسَمَهُمَا إِنِّي لَكُمَا لِنَاصِحٍ ﴿٢١﴾

Then Satan put evil suggestion in their hearts, so that he might open to them the things of their shame which were hidden from them and said, ‘Your Rab has forbidden you from this tree only because you two may not become angels or immortals. And he swore to them, I am well-wisher of you both.’ *[Kanz-ul-Īmān (Translation of Quran)]*

Commenting on these verses, Sayyid Muhammad Na'imuddin Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي has stated in *Khazāin-ul-'Irfān*, "These verses imply that the accursed Satan deceived Sayyidunā Ādam عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي by swearing a false oath. Satan was the first to swear a false oath. Sayyidunā Ādam عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي could not even imagine that anyone could tell a lie by swearing an oath mentioning the name of Allah عَزَّوَجَلَّ. This is why he trusted what Satan said.

False oath to deprive someone of his right leads to Hell

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who deprives a Muslim of his right by swearing an oath, Allah عَزَّوَجَلَّ will make it Wājib for him to enter Hell, and will declare Paradise Ḥarām for him.' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked, 'Even if it is a little thing?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Even if it is a twig of Pīlū (salvadora persica).' [*Ṣaḥīḥ Muslim*, pp. 82, Ḥadīṣ 218 (137)] Salvadora persica is a tree whose roots and branches are used in making Miswāk. [In Arabic, it is called 'الْأَرَك' (Al-Arak)].

One swearing false oath will be raised with his hands and feet cut

Once a Ḥaḍramī (i.e. a person from Ḥaḍramawt city of Yemen) and a Kindī (i.e. a person from the tribe Kindāh) brought a dispute to the court of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ over a piece of land in Yemen. The Ḥaḍramī said, 'Yā Rasūlallāh (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! His father had seized my land which is now

in his possession.’ The Holy Prophet ﷺ asked, ‘Do you have any witness?’ He replied, ‘No, but I will make him swear by Allah عَزَّوَجَلَّ that he does not know that I am the owner of the land his father seized.’ The Kindī was prepared to swear the oath so the Holy Prophet ﷺ said, ‘The one unlawfully taking someone’s wealth by swearing (a false) oath will be presented in the divine court in such a state that his hands and feet will have been cut.’ Listening to this, the Kindī admitted that the land belonged to him (i.e. the Ḥaḍramī). (*Sunan Abū Dāwūd*, pp. 298, vol. 3, Ḥadīṣ 3244) Commenting on this Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! This is the effect of the blessed tongue that uttered just a few words, and changed the entire inner condition of the Kindī, making him tell the truth and renouncing his claim to the land.’ (*Mirāt-ul-Manājil*, pp. 403, vol. 5)

Manacles of seven pieces of land

Dishonest landlords, farmers and village chiefs who have seized hired farm lands of people and those who have seized others’ lands by bribery and have had buildings constructed on them should all repent immediately and make up for people’s rights they have violated. A Ḥadīṣ is stated in *Ṣaḥīḥ Muslim*, ‘The one unjustifiably taking someone’s as much piece of land as a hand-span will be made to wear the manacles of seven pieces of land (around his neck) on the Day of Judgment.’ (*Ṣaḥīḥ Muslim*, pp. 869, Ḥadīṣ 1610)

Do not block public path unlawfully

Some people unlawfully block public path, thus causing severe discomfort to people in some cases. For example:

1. [In some countries] During the days of Eid-ul-Aḏḥā, some people unlawfully block whole streets at some places for the purpose of selling, hiring or slaughtering sacrificial animals.
2. Some people throw away garbage or debris on paths, causing trouble to others. Some people purchase sand and iron rods for construction and then the heaps of these things remain lying unnecessarily on public paths for months even after the construction.
3. On the occasion of marriage, funeral, Niyāz¹ etc., some people [in some countries of the world] cook food in cauldrons [i.e. large round pots] in streets that sometimes leave craters on the ground. These craters are then filled with mud and dirty water causing diseases spread by mosquitoes.
4. Some people have roads dug but do not have them levelled by plastering etc. after the need is met.
5. Some people unlawfully occupy the space of public path for living or business, narrowing the way of people. There is a matter of concern for all of these people.

¹ Meal or sweets etc. distributed among people for the Īṣāl-e-Šawāb of a Muslim saint.

In his book ‘*The deeds leading to Hell (vol. 1)*’ containing 853 pages, published by Dawat-e-Islami’s publishing department Maktaba-tul-Madīnah, Imām Aḥmad Bin Ḥajar Makkī Shafi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has included the act of occupying public pathways in major sins. On page 816 of the book, he has stated, ‘[It is a major sin] to make unlawful use of public pathway, causing severe trouble to pedestrians. Describing the reason of it being a major sin, he has stated that this act involves causing trouble to people and unlawful violation of their rights. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘[If] someone took one hand-span piece of land oppressively, the manacles made from that much part of seven pieces of land will be put around his neck on the Day of Judgment.’

(*Ṣaḥīḥ Bukhārī*, pp. 377, vol. 2, Ḥadīṣ 3198)

Dive in boiling water of Hell

Describing the harms caused by false oath, A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘False oath makes houses deserted.’ (*Fatāwā Razawīyyah* referenced, pp. 602, vol. 6) He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated, ‘Although paying atonement is not obligatory for the one deliberately swearing a false oath about a past matter, its punishment is that he will be made to dive into the boiling water of Hell.’ (*Fatāwā Razawīyyah*, pp. 611, vol. 13)

Dear Islamic brothers! Just ponder! Allah عَزَّوَجَلَّ has created us. He is the Creator of the entire universe. He knows everything,

and nothing is hidden from Him. He even knows the secrets of hearts. He **عَزَّوَجَلَّ** is Raḥmān and Raḥīm as well as Qaḥḥār and Jabbār. How unwise is the person who swears a false oath mentioning the name of the Creator of the universe just for the sake of some coins or for some temporal worldly benefit!

Jews swore false oath to conceal glory of Mustafa ﷺ

The scholars and chiefs of the Jews Abū Rāfi', Kinānaḥ Bin Abil Ḥuqayq, Ka'b Bin Ashraf and Ḥuyayyibn-e-Akḥṭab hid the promise they had made to Allah **عَزَّوَجَلَّ** in the Holy Tawrāt about having belief in [the Prophethood of] the Holy Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**. They distorted the teachings of Tawrāt and swore false oath that what they had distorted was from Allah **عَزَّوَجَلَّ**. They did so in greed of receiving bribes and wealth from the ignorant people of their community. The following verse was revealed about them.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ
وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ النِّقْمَةِ وَلَا يَرْجِيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

Those who accept despicable prices in exchange for Allah's covenant and their oaths, have no portion in the Hereafter; and Allah **عَزَّوَجَلَّ** will neither speak to them nor look towards them on the Day of Resurrection, and nor will He purify them; and for them is a painful punishment. [*Kanz-ul-Īmān (Translation of Quran)*]
(Part 3, Sūrah Āl-e-'Imrān, verse 77) (*Tafsīr Khāzin*, pp. 265, vol. 1)

Blue-eyed hypocrite

There was a hypocrite whose name was ‘Abdullāh Bin Nabtal. He would attend the court of the Beloved and Blessed Prophet ﷺ and would pass on secret information to the Jews. One day, whilst present in his blessed house, the Holy Prophet ﷺ said, ‘A very hard-hearted man who sees with the eyes of Satan will come. Soon ‘Abdullāh Bin Nabtal came. His eyes were blue. The Beloved and Blessed Prophet ﷺ asked him, ‘Why do you and your companions call us names?’ He swore that he did not do so. He then brought his companions who also swore that they did not call him names. Upon this, the following verse was revealed.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

Did you not see those who befriended those upon whom is Allah’s wrath? They are neither of you nor of them; they swear false oath knowingly.

[Kanz-ul-Īmān (Translation of Quran)]

(Part 28, Sūrah Al-Mujādalah, verse 14) (Khazāin-ul-‘Irfān)

Entry into Hell

It is stated that a person will be made to stand in the court of Allah عَزَّوَجَلَّ on the Day of Judgment. Allah عَزَّوَجَلَّ will give the

command that he be taken to Hell. The person will humbly ask, ‘Yâ Allah عَزَّوَجَلَّ! Why am I being sent to Hell?’ Allah عَزَّوَجَلَّ will say, ‘[You are being sent to Hell] because of offering Ṣalâḥs after their time had passed, and swearing false oaths mentioning My name.’ (*Mukāshafa-tul-Qulūb*, pp. 189)

Severe punishment for the trader swearing false oath

Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There are three types of people to whom Allah عَزَّوَجَلَّ would not speak, nor would He عَزَّوَجَلَّ see them with mercy, and nor would He عَزَّوَجَلَّ purify them, in fact, there is severe punishment for them.’ Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ has further stated, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said this three times, so I said that these people would be ruined. Who are they?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said [that those three type of people are]:

1. The one hanging his Taḥband¹ out of arrogance.
2. The one boasting of the favour [he did to someone].
3. The one selling his goods by swearing a false oath.

[Ṣaḥīḥ Muslim, pp. 67, Ḥadīṣ 171 (106)]

¹ Taḥband is a piece of clothing worn to cover the lower part of the body from the waist to the ankles.

False oath removes blessing

The foregoing narration contains a lesson, especially for those traders and shopkeepers who sell their defective products and earn undue profit on substandard items by swearing false oaths without feeling shame. There is a matter of concern for them as the Beloved and Blessed Prophet ﷺ has stated, ‘Goods get sold by a false oath, and blessing is lost (by it).’ (*Kanz-ul-‘Ummāl*, pp. 297, vol. 16, *Ḥadīṣ* 46376) He ﷺ has further stated, ‘Oath gets goods sold and removes blessing.’ (*Ṣaḥīḥ Bukhārī*, pp. 15, vol. 2, *Ḥadīṣ* 2087)

Commenting on this Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān رَحْمَةُ الْعَالَمِينَ has stated, ‘Removal of blessing here means either the ruin of business in future or loss in the sale or purchase [made by a false oath]. In other words, if you palm off defective items onto someone he will no longer do business with you nor will he let anyone else do, after he has realized the fraud you committed. It is also possible that the money you earned will have no blessings in it as Ḥarām money has no blessings.’ (*Mirāt-ul-Manājīḥ*, pp. 344, vol. 4)

Pig-like dead

It is stated in the booklet ‘*Disclosures of Shroud-Stealers*’ published by Dawat-e-Islami’s publishing department Maktaba-tul-Madīnah, ‘Once a person came to the caliph ‘Abdul Malik and said in panic, ‘Your Eminence! I am an extreme sinner and want to know whether or not my sin is forgivable.’ The caliph

said, 'Is your sin bigger than even the sky and the earth?' He said, 'Yes.' The caliph asked again, 'Is your sin bigger than even Lauḥ and Qalam?' He replied in the affirmative. The caliph asked once again, 'Is your sin bigger than even the 'Arsh and the Kursī?' He replied in the affirmative again. The caliph then said, 'Your sin cannot certainly be bigger than the mercy of Allah عَزَّوَجَلَّ.' Listening to this, he burst into tears and began to cry uncontrollably. The caliph said, 'Let me know what your sin is.'

On hearing this he said, 'I feel greatly ashamed of telling it to you but I am going to mention it in the hope of finding a way of repentance.' Saying this, he related his terrible story in these words, 'Your Eminence! I am a shroud-stealer. I have learnt a lesson tonight from what I saw in five different graves I dug to steal shrouds. Describing the condition of a grave, he said, 'When I dug the second grave for stealing the shroud, I saw an extremely frightening scene. The face of the deceased had been turned into like that of a pig, and he was manacled and chained. A voice from Ghayb said, 'He used to swear false oaths and earn Ḥarām sustenance.' (Derived from *Taḏkira-tul-Wā'izīn*, pp. 612)

Black spot on heart

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, '[If] a person swears an oath and adds lie to it equivalent to a wing of a mosquito, then the oath will turn into (a black) spot onto his heart till the Day of Judgment.' (*Ithāf-us-Sādaḥ liz-Zubaydī*, pp. 249, vol. 9)

Avoid false oath

Dear Islamic brothers! Tremble with fear! Certainly, no one can bear punishment from Allah عَزَّوَجَلَّ. If you have ever sworn false oaths, repent of this sin without any delay. Also keep it in mind that if you ever need to swear an oath, then swear only a truthful oath.

One should believe oath of Muslim

If a Muslim ever swears an oath in our presence, we should believe his oath having a positive opinion about him. Imām Sharafuddīn Nawavī رَحِمَهُ اللّٰهُ الْقَوِي has stated that it is Mustahab to believe the oath sworn by a fellow Muslim and fulfil it provided there is no fear of turmoil etc. (*Sharah Muslim lin-Nawavī*, pp. 32, vol. 14)

You have not stolen

Sayyidunā Abū Ḥurairah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has reported that the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated that (Sayyidunā) ‘Isā Bin Maryam once saw a thief steal something so he عَلَيْهِ السَّلَام) said, ‘You have certainly stolen?’ The thief replied, ‘By the One except whom no one is worthy to be worshipped! I have not stolen anything.’ Listening to this, (Sayyidunā) ‘Isā said, ‘I have believed in Allah عَزَّوَجَلَّ and have belied what I said.’ (*Ṣaḥīḥ Muslim*, pp. 1288, Ḥadīṣ 2368)

A Muslim cannot swear a false oath to Allah عَزَّوَجَلَّ

اَللّٰهُ اَكْبَرُ! Did you see how nicely Sayyidunā Īsā عَلَيْهِ السَّلَام treated the one who swore an oath! Reflecting the blessed feelings of Sayyidunā Īsā عَلَيْهِ السَّلَام عَلَى نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَام about that person, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَان has stated, ‘Because of the oath you have sworn, I have assumed that you have spoken the truth because a Muslim cannot swear a false oath to Allah عَزَّوَجَلَّ as he has profound reverence for the name of Allah عَزَّوَجَلَّ in his heart. I have presumed that I have had a misunderstanding, and what I saw was the mistake of my eyesight.’ (*Mirāt*, pp. 623, vol. 6)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Oath and Quran

To swear an oath of the Holy Quran is a valid oath. However, just to say something whilst holding the Quran or placing it in between or placing one’s hand onto it is not a lawfully valid oath. It is stated on page 574 of the 13th volume of *Fatāwā Razawiyyah*, ‘To swear an oath of the Holy Quran about something false is an extremely severe major sin. As for swearing an oath of the Holy Quran about something true, there is no harm in it, and one can do so if necessary. However, this makes

the matter of the oath very crucial and should be avoided unless desperately needed.’

It is also stated on page 575, ‘To say something whilst holding the Holy Quran or placing a hand onto it without uttering the words of oath is not a lawfully valid oath. (That is, just holding the Holy Quran or placing a hand onto it or placing it in between will not be considered a valid oath). For example, if someone says that *he will do something* whilst placing his hand onto the Holy Quran but then he does not do what he had said, it will not be obligatory for him to pay atonement (as this was not a lawfully valid oath).’ وَاللّٰهُ تَعَالٰی اَعْلَمُ

Two admonitory Fatāwā

1. A drinker swore oath while holding the Quran

It is stated on page 609 of the 13th volume of *Fatāwā Razawiyyah* that a question was asked about a person who swore an oath whilst holding the Quran in the presence of four witnesses that he would no longer drink alcohol but then he drank it again. In the concluding passage of a detailed reply to this question, A’lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ stated, ‘Whilst holding the Quran if he swore the oath uttering the name of the Quran or that of Allah عَزَّوَجَلَّ, and then broke the oath, it is obligatory for him to pay atonement in this case. If he has pledged whilst holding the Quran [that he would not drink alcohol] but then

relapsed into his habit of drinking again going against Quranic teaching, this is a very severe matter that has led to the blasphemy of the Quran and violation of its great right. Although he is not required to pay atonement for this severely evil deed (provided he has not uttered the words of oath, just held the Quran), it is obligatory for him to repent of it immediately, and make a firm intention of not doing that evil deed (i.e. drinking) again. Or else, he should wait for severe punishment from Allah عَزَّوَجَلَّ and for Hellfire. وَالْعِيَاذُ بِاللَّهِ تَعَالَى. If he did not utter the words of oath but rather considered just holding the Quran as oath, there is the same ruling for it as mentioned earlier that there is no atonement but severe punishment awaits him.'

2. Dive in boiling water of Hell

Question: What is the atonement for the false oath a person has sworn to Almighty Allah عَزَّوَجَلَّ? If he has sworn many false oaths to Allah عَزَّوَجَلَّ at the same time, should he pay just one atonement or separate atonements?

Answer: There is no atonement for the false oath a person has deliberately sworn about a past matter but the punishment for this false oath is that he will be made to dive into the boiling water of Hell. However, if he has sworn a false oath about a future matter, he will have to pay a separate atonement for each false oath he has sworn, whether he has sworn one false oath or ten. وَاللَّهُ تَعَالَى أَعْلَمُ

Prohibition on swearing oath frequently

Allah ﷻ has said in verse 224 of Sūrah Al-Baqarah, part 2:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِإِيمَانِكُمْ

And make not Allah the target of your oaths.

[Kanz-ul-Īmān (Translation of Quran)]

Commenting on this verse, ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated, ‘Some exegetists have said that this verse has proved prohibition on swearing oath frequently.’ (*Hāshiya-tuṣ-Ṣāwī*, pp. 190, vol. 1)

Sayyidunā Ibrāhīm Nakh’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘When we were children, our elders used to beat us for swearing an oath and making a promise.’ (*Ṣaḥīḥ Bukhārī*, pp. 516, vol. 2, Ḥadīṣ 3651)

Tū jhūit qasmon say mujh ko sadā bachā Yā Rab!

Na bāt bāt pay khāon qasam, Khudā Yā Rab!

Always protect me from swearing false oath, Yā Rab

May I not swear oath on trivial matters, Yā Rab

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

15 Madanī pearls as regards oath

Here are 15 Madanī pearls regarding oath, extracted from page 298 to 311 and 319 of the second volume of 1182 pages-containing book ‘*Baḥār-e-Sharī’at*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. (Some minor changes have been made at some places).

Avoid swearing oath about trivial matters

1. Although it is permissible to swear an oath, one should avoid it for as long as possible. One should not swear an oath about a trivial matter. During conversation, some people frequently swear oaths intentionally and unintentionally without considering whether it is truthful or false! This is extremely undesirable. The oath sworn to anyone other than Allah عَزَّوَجَلَّ is Makrūh, and is not a lawfully valid oath, which implies there will be no atonement for breaking this type of oath.

Swearing oath by mistake

2. The oath a person has sworn by mistake is a valid oath. For example, someone wanted to say, ‘*I would drink water*’ but he uttered by mistake, ‘*By Allah عَزَّوَجَلَّ! I will not drink water.*’ This is also a valid oath and, if broken, atonement will have to be paid. (*Baḥār-e-Sharī’at*, pp. 300, vol. 2)

3. Whether someone breaks the oath willingly or because of being forced, intentionally or by mistake, he will have to pay atonement in any case. Even if someone broke the oath in a state of unconsciousness or madness, it is still Wājib for him to pay atonement provided he had sworn the oath in consciousness. If he swore the oath in a state of unconsciousness or madness, it is not a valid oath because it is a condition for an oath to be valid that the oath-swearing person be sane. As he was insane at the time of swearing the oath, it is invalid. (*Tabyīn-ul-Haqāiq*, pp. 423, vol. 3)
4. The oath will not be valid if the following words are uttered. However, if a person has told a lie mentioning these words he is sinner: *May the wrath of Allah عَزَّوَجَلَّ be upon me If I do that; may curse or punishment from Allah عَزَّوَجَلَّ be upon me; may divine retribution be inflicted upon me; may I be ruined; may I be buried alive; may Allah عَزَّوَجَلَّ punish me; may I be damned by Allah عَزَّوَجَلَّ; may I be deprived of intercession of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; may I not have the vision of Allah عَزَّوَجَلَّ; may I not be blessed with reciting Kalimah at the time of my death.* (*Fatāwā 'Ālamgīrī*, pp. 54, vol. 2)

Four types of oath

5. There are certain types of oaths which must be fulfilled. For instance, if someone swore an oath to do the act that was already necessary to do even without the oath or to

avoid sin (as it is necessary to avoid every sin even if one has not sworn the oath), then it is necessary to fulfil this type of oath. For example, if someone says, 'By Allah عَزَّوَجَلَّ! I will offer Ṣalāt-uz-Ẓuhr or will avoid theft or fornication' [then it is necessary to fulfil this oath].

Secondly, there are certain types of oaths that must be broken. For instance, if someone swore an oath to commit a sin or not to fulfil Farāiḍ and Wājibāt - like he swore not to offer Ṣalāh or to steal or not to talk to his parents, then it is necessary to break this type of oath.

Thirdly, it is Mustahab to break some types of oaths. For instance, if someone swore to do such an act that is not better, he should break such an oath and do what is better.

The fourth is the oath sworn about a Mubāḥ act that is doing or not doing which has the same effect. It is preferable to fulfil this type of oath. (*Al-Mabsūṭ lil-Sarkhasī, pp. 133, vol. 4*)

6. If someone swears an oath with any of the names of Allah عَزَّوَجَلَّ, the oath will be valid even if oath is not usually sworn during conversation with that name. For example, by Allah عَزَّوَجَلَّ, by Almighty, by Raḥmān, by Raḥīm, by the Creator. Similarly, if someone swore an oath with the divine attribute that is usually mentioned at the time of oath, this would also be a valid oath. For example, I swear by the Reverence of Allah عَزَّوَجَلَّ, I swear by His Glory, I

swear by His Majesty, I swear by His Greatness, I swear by His Omnipotence, I swear by the Quran, I swear by the words of Allah عَزَّوَجَلَّ. (Fatāwā ‘Ālamgīrī, pp. 52, vol. 2)

7. If the following words are uttered, the oath will be valid: *I take an oath, I swear an oath, I bear witness, I say this with the belief that Allah عَزَّوَجَلَّ is my witness, oath is upon me, لَا إِلَهَ إِلَّا اللَّهُ I will not do that. (ibid)*

The oath breaking which may lead to unbelief

8. The following sentences are very severe: *If I do this or if I have done that, I am a Jew or a Christian or an unbeliever or from among the unbelievers; may I not recite Kalimah at the time of death; may I die without faith; may I die as an unbeliever.* If someone swore a false oath [with any of these sentences] or broke this oath, he would become an unbeliever in some cases.

About the person who swears this type of false oath, it is stated in a Ḥadīṣ, ‘He is like the same [person] that he has mentioned.’ That is, if he swore to become Jew, he would become a Jew. Similarly, if he said, ‘Allah عَزَّوَجَلَّ knows that I have not done so’ but in fact he has done that and has told a lie, most scholars have the opinion that he would become an unbeliever. (Baḥār-e-Sharī‘at, pp. 301, vol. 2)

To declare something Ḥarām for oneself

9. If someone declares something Ḥarām for himself – for example, he says, ‘*Such and such a thing is Ḥarām for me*’ the thing will not become Ḥarām for him in this way as the thing declared Ḥalāl by Allah ﷻ can never be declared Ḥarām by anyone else. However, If the person uses that thing (he declared Ḥarām for himself) he will have to pay atonement as it is also a type of oath. (*Tabyīn-ul-Haqāiq*, pp. 436, vol. 3) [For instance, if someone said], ‘*It is Ḥarām for me to talk to so-and-so person.*’ This is also an oath, and if he talks to that person, it will be obligatory for him to pay atonement. (*Fatāwā ‘Ālamgīrī*, pp. 58, vol. 2)

The oath sworn to anyone other than Allah is not valid

10. The oath sworn to anyone other than Allah ﷻ is not a valid oath. For example, *I swear to you, I swear to myself, I swear on your life, I swear on my life, I swear on your head, I swear on my head, I swear on eyes, I swear on youth, I swear to my parents, I swear to my offspring, I swear on religion, I swear on Dīn, I swear on knowledge, I swear on Ka’baḥ, I swear on Divine ‘Arsh, I swear by the Holy Prophet ﷺ*. (*ibid*, pp. 51)
11. [If someone said] ‘*I swear by Almighty and Prophet ﷺ that I would not do that work*’, this is not a valid oath. (*ibid*, pp. 57, 58)

12. [If someone said] *‘If I do this, I will be worse off than unbelievers’* this is a valid oath, but if he said, *‘If I do this, unbelievers will be greater than me.’* This is not a valid oath. (*ibid*, pp. 58)

The oath urged on someone by anyone else is not valid

13. The oath urged upon a person by someone else is not a valid oath. For example, if someone said, *‘I ask you for the sake of an oath to Allah عَزَّوَجَلَّ, please do this.’* It is not a valid oath, and if the person (whom oath was urged upon) does not do what he was asked to, he is not required to pay atonement. A person, [for example] went to another person. The latter who was sitting wanted to stand up but the former said, *‘By Allah عَزَّوَجَلَّ! Don’t stand’* but the sitting one stood up. The former who had sworn the oath is not required to pay atonement in this case. (*ibid*, pp. 59, 60)
14. Here is a principle to be remembered as regards every type of oath. Only commonly understood meaning of the words of oath will be considered valid. For instance, someone swore that he would not enter any house but then he entered a Masjid or the Holy Ka’bah, his oath would not break in this case even though these places are also considered a type of house in a sense. Similarly, if he entered a public bathroom, his oath would not break. (*Fatāwā ‘Ālamgīrī*, pp. 68, vol. 2)

15. The exact words of oath are considered irrespective of what they imply. In other words, the meaning commonly understood in conversation by those words will be considered, whatever the intention and purpose of the oath-swearing person. For example, someone swore that he would not purchase anything costing a penny for so-and-so person but he purchased something costing a pound for that person, his oath would not break in this case though the sentence he uttered implies that he would purchase nothing whether it costs a penny or a pound, but this will not be considered because this meaning is not understood by the word uttered.

Likewise, if someone swore that he would not go out passing through the door but he got out by jumping over the wall or with the help of a ladder, his oath would not break though the sentence he uttered implies that he would not go out of the house. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 550, vol. 5*)

In this context, listen to a parable of Sayyidunā Imām A'zam عَلَيْهِ السَّلَامُ.

Oath not to eat egg

There was a person who swore not to eat egg. He then swore to eat what was in the pocket of so-and-so person. Coincidentally, there was an egg in the pocket of that person. This issue was

presented in the court of the leader of millions of Ḥanafīs, Sayyidunā Imām A'ẓam Abū Ḥanīfah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He said, 'The oath-swearing person should place the egg under a hen, and when the chick hatches out, he should roast it and eat it or should cook it in soup and eat it with soup. (In this way, his oath will be fulfilled). (*Al-Khayrāt-ul-Hisān*, pp. 185)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Some words of oath

If someone said, تَاللَّهِ, بِاللَّهِ, وَاللَّهِ these will be considered three oaths. The following are also the words of oath: *By Allah عَزَّوَجَلَّ, by God, by oath, I have said this with a Shar'ī oath, I have said this with the belief that Allah عَزَّوَجَلَّ is Ḥāḍir and Nāẓir. I am saying this with the belief that Allah عَزَّوَجَلَّ is Samī' and Baṣīr. Although the oath will be valid on saying, 'I have said this with the belief that Allah عَزَّوَجَلَّ is Ḥāḍir and Nāẓir' it is prohibited to use words Ḥāḍir and Nāẓir for Allah عَزَّوَجَلَّ.*

Words of oath used by Holy Prophet ﷺ

Whenever the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ swore an oath, he would often do with these words وَمُقَلِّبِ الْقُلُوبِ

(i.e. *I swear by the One who turns hearts*) or with **وَالَّذِي نَفْسِي بِيَدِهِ** (i.e. *I swear by the One under whose omnipotence my life is*). Sayyidunā Ibn ‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** has narrated that whenever the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** swore an oath he would often do with the words **وَمُقَلِّبِ الْقُلُوبِ** (i.e. *I swear by the One who turns hearts*). (*Ṣaḥīḥ Bukhārī, pp. 278, vol. 4, Ḥadīṣ 6617*)

To swear by the Holy Prophet ﷺ

On page 528 of the 561 pages-containing book ‘*Malfūẓāt-e-A’lā Ḥaḍrat*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, it is stated that A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shaḥ Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** was asked the following question: If a person who has sworn by the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** that he would do a certain act but does not do that, will he have to pay atonement? He replied, ‘No.’ (*Fatāwā ‘Ālamgīrī, pp. 68, vol. 2*)

How is it to swear to father?

The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** once saw Sayyidunā ‘Umar Fārūq A’ẓam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** swear to his father whilst he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** was riding. The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘Allah **عَزَّ وَجَلَّ** prohibits you from swearing to father; the person who wants to swear an oath should swear it by Allah **عَزَّ وَجَلَّ** or should remain silent.’ (*Ṣaḥīḥ Bukhārī, pp. 286, vol. 4, Ḥadīṣ 6646*)

Commenting on this Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran, Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن has stated, ‘This shows that it is prohibited to swear to anyone other than Allah عَزَّوَجَلَّ. As the Arabs usually used to swear to their fathers and grandfathers, prohibition on swearing to father was particularly mentioned.

In short, it is Makrūḥ to swear to anyone other than Allah عَزَّوَجَلَّ. (Mirqāt, pp. 579, vol. 6) [To swear by] Allah عَزَّوَجَلَّ implies swearing on the names of Allah عَزَّوَجَلَّ that are attached to His attributes or to His Self. Therefore, it is permissible to swear on the Holy Quran because the Holy Quran contains the words of Allah عَزَّوَجَلَّ which is a divine attribute. The oaths of era, fig, olive etc. were mentioned in the Holy Quran; these are not Shar’i oaths. Furthermore, these rulings are for us to follow, not for Allah عَزَّوَجَلَّ.’ (Mirāt, pp. 194, 195, vol. 5)

Oath with اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ

Islamic scholars have stated, ‘If someone swore an oath with the words اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, it is not Wājib for him to fulfil this oath provided he had uttered the words اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ immediately after the words of oath. If there was a pause – for example, he swore an oath and then became silent or talked about something else between the words of the oath and اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, the oath will be valid.’ (Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 548, vol. 5)

Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The person swearing an oath and saying إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ with it, will not be Hāniš (i.e. the one who breaks an oath).’ (*Jāmi’ Tirmiḏī*, pp. 183, vol. 3, Ḥadīṣ 1536)

Commenting on this Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran, Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘In summary, if a person says إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ immediately after making a promise or swearing an oath, this will not be a sin nor will atonement be obligatory for going against it.’ (*Mirāt-ul-Manājīh*, pp. 201, vol. 5)

Big moustached criminal

Dear Islamic brothers! To attend the Sunnaḥ-Inspiring Ijtimā’ of Dawat-e-Islami is an excellent and effective way of acquiring religious knowledge. You should also attend the weekly Sunnaḥ-Inspiring Ijtimā’ held in your city. By the blessing of these Ijtimā’āt, a Madanī revolution has taken place in the lives of countless wicked people. Here is a glimpse of one such Madanī incident.

An Islamic scholar who was also a preacher of Dawat-e-Islami has stated that there was a criminal person charged with eleven robbery cases including a murder, and had served one year imprisonment. He was an employee at the irrigation department and his salary was 3000 rupees but he would earn up to 10,000 rupees by unlawful means such as by selling government trees

and stolen water etc. He had a big moustache with an ugly and frightening face. The preacher of Dawat-e-Islami goes onto say, ‘In 1995, one day, making individual effort I invited him to attend the Sunnah-Inspiring Ijtimā’ of Dawat-e-Islami but he turned down my invitation. Without giving up hope, I continued to give invitation of Ijtimā’ to him from time to time. Eventually, after two years, he accepted my invitation and attended the Ijtimā’ with a revolver. Coincidentally, I was assigned that day to deliver a speech about Hell.

Frightened by listening to the horrors of Hell, he was sweating heavily despite extremely cold weather. After the Ijtimā’ ended, he continued to cry and said: ‘Alas! What will become of me? I have committed countless sins.’ He suffered fever for three days. Filled with remorse, he repented of his sins and started offering Ṣalāh. The next Thursday, he had the privilege of attending the Ijtimā’ again in which he listened to a speech about Paradise, and was encouraged by it. Gradually, he started treading the path of piety and joined the Madanī environment of Dawat-e-Islami. He threw away T.V. from his house (because only sinful channels used to be watched by it, and Madanī channel was not started at that time). He also had the privilege of adorning his face with a beard and head with a green turban.

At the time of the writing of this account, he is busy with carrying out the Madanī activities of Dawat-e-Islami and is rendering his services for the provincial level Majlis of Khuddām-ul-Masājid.

*Agar chor dākū bhī ā jāyaīn gey to
Sudhar jāyaīn gey gar milā Madanī Māḥaul
Gunaḥgāron āo, siyaḥkāron āo
Gunāḥaun ko daygā chūrā Madanī Māḥaul*

*If thieves and robbers come,
They will get reformed in Madanī environment
Come O sinners, you also O transgressors!
You will give up sins in Madanī environment*

(Wasāil-e-Bakhshish, pp. 203)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Protect the oath

Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami, has published the Holy Quran with Urdu translation under the title of *Kanz-ul-Īmān* with *Khazāin-ul-‘Irfān*. On its pages 516 and 517, the 91st verse of Sūrah An-Naḥl, part 14, is stated. Allah ﷻ has said:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ
اللَّهُ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

And fulfil the covenant of Allah ﷻ when you have made the promise, and do not break your oaths after making them firm, and you have made Allah ﷻ a Guarantor over you; indeed Allah ﷻ knows your deeds. [*Kanz-ul-Īmān (Translation of Quran)*]

Allah عَزَّوَجَلَّ has also said in the 89th verse of Surah Al-Māidah, part 7:

And guard your oaths.

وَاحْفَظُوا أَيْمَانَكُمْ ط

[Kanz-ul-Īmān (Translation of Quran)]

Commenting on this verse, Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامَاوِي has stated in *Khazāin-ul-'Irfān*, 'Fulfil your oaths provided there is no Shar'ī prohibition. To protect an oath also means giving up the habit of swearing oaths.'

To break oath for something better

Sayyidunā 'Adī Bin Ḥātim رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that a person once came to me and asked for 100 dirham. Annoyed, I said, 'You have asked me just for 100 dirham, whereas I am the son of Ḥātim Ṭāī. By Allah عَزَّوَجَلَّ! I will not give you anything.' But then I said, 'I have heard the saying of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, '[If] a person swore to do something but then something better occurred to him, he should do the better thing.' Therefore, I would give you 400 dirham. (*Ṣaḥīḥ Muslim*, pp. 899, *Ḥadīṣ 1651*)

Atonement for breaking oath for something better

Dear Islamic brothers! Although it is permissible to break the oath for something better, the oath-breaking person will have to pay atonement after breaking it. Sayyidunā Abul Aḥwaṣ Awf

Ibn Mālik رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated from his father: I said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! When I go to my paternal cousin to ask for something he does not give anything to me, nor does he treat me politely but when he needs anything, he asks me for that thing. I have sworn an oath neither to give him anything nor to be polite to him. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to do what was better, and pay atonement for my oath.’ (*Sunan Nasāī*, pp. 619, *Ḥadīṣ* 3793)

Oath to harm someone oppressively

If a person swore an oath to harm someone oppressively, it is a sin to fulfil such an oath. However, he will have to pay atonement for breaking this oath. It is stated in *Ṣaḥīḥ Bukhārī* that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If a person swore an oath to harm his family member, hence by Almighty, it is a bigger sin near Allah عَزَّوَجَلَّ to harm him and fulfil the oath than to pay atonement imposed on him by Allah عَزَّوَجَلَّ for [breaking] the oath.’ (*Ṣaḥīḥ Bukhārī*, pp. 281, vol. 4, *Ḥadīṣ* 6625) (*Fatāwā Razawīyah*, pp. 549, vol. 13)

Commenting on this Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘If a person swore an oath to violate the right of any of his family members – for example, he swore an oath not to serve his mother or not to talk to his parents – it is a sin for him to fulfil this type of oath. It is Wājib for him to break such oaths and fulfil the rights of his family members.

Here no one should have the misunderstanding that to fulfil this oath is a sin and not to fulfil this oath is a bigger sin. The correct ruling is that to fulfil this oath is a severely major sin, and not to fulfil it is an act of reward. As it is the blasphemy of the name of Allah ﷻ to break the oath, atonement is Wājib for this reason. Not to break this oath is a more severe sin.

(Mirāt-ul-Manājīh, pp. 198, vol. 5 extracted)

How is it to swear oath of divorce and make someone else do

It is a trait of the hypocrites to make someone swear the oath of divorce. For example, saying the sentence to someone, ‘*Swear the oath that divorce be to my wife if I do that thing.*’ A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated a Ḥadiṣ on page 198 of the 13th volume of *Fatāwā Razawīyyah*, ‘A Muslim does not swear the oath of divorce, and no one makes someone swear the oath of divorce but a hypocrite.’ *(Ibn-e-‘Asākir, pp. 393, vol. 57)*

Atonement for oath

Presented here is the 89th verse of Sūraḥ Al-Māidaḥ, part 7, with its translation from page 516 and 517 of sacred *Kanz-ul-Īmān* with *Khazāin-ul-‘Irfān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعُمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ
تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۖ
وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Allah عَزَّوَجَلَّ does not hold you responsible for oaths taken by you because of misunderstanding, but He holds you responsible for oaths which you have made firm; then the atonement for such oath is the feeding of ten Miskīn people with average food with which you feed your family members, or clothing them or the freeing of a slave; then for the one who does not find anything of these, is the fasting of three days. This is the atonement for your oaths when you have sworn. And guard your oaths; this is how Allah عَزَّوَجَلَّ explains His verses to you so that you may be grateful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, verse 89)

13 Madanī pearls about atonement for oath

1. There are certain conditions for an oath. If these conditions are not met, atonement will not be due. The conditions include: The one who has sworn an oath should be a (a) Muslim (b) Sane and (c) Adult. The oath sworn by an unbeliever is not a valid oath, that is, if he swore an oath in the state of unbelief and broke it after he has embraced Islam, atonement would not be Wājib for him. Allah عَزَّوَجَلَّ

forbid, if a person who had sworn an oath [in the state of Islam] became an apostate, the oath would become invalid, that is, if he embraced Islam again and broke the oath, no atonement would be due. (d) It is also a condition for an oath that the thing about which the oath was sworn should be logically possible no matter it is unlikely. (e) It is also a condition that the oath and the thing about which the oath was sworn should be uttered together. If there is a pause, oath will not be valid. For instance, a person said to some other person: Say, *by Allah عَزَّوَجَلَّ*! He said, by Allah عَزَّوَجَلَّ! The former then said to the latter: Say, *I will do that*, and he said the same words, so this will not be a valid oath. (*Fatāwā ‘Ālamgīrī*, pp. 51, vol. 2)

Atonement for oath

2. Atonement for breaking an oath is to free a slave or provide ten Miskīn people either with food or with clothing. The one who has to pay atonement can choose any one of the aforementioned three options. (*Tabyīn-ul-Haqāiq*, pp. 430, vol. 3)

(This should be remembered that atonement is paid only when the oath was sworn about a future matter. There is no atonement for breaking the oath sworn about a past or current matter. For example, someone said, ‘By Allah عَزَّوَجَلَّ! *I did not drink even a single glass of cold water yesterday.*’ If he has sworn false oath despite being aware that he had

drunk cold water yesterday, he is a sinner and should repent. However, there is no atonement).

How to pay atonement?

3. The one who has to pay atonement for breaking an oath will have to serve 10 Masākīn with lunch and dinner such that they are full. It is necessary to serve both the meals to the same 10 Masākīn. If he served lunch to 10 people, and dinner to 10 other people, atonement will not get paid. He can serve 10 Masākīn with both meals the same day or can serve a different Miskīn with both meals for 10 days or can also serve the same Miskīn with both the meals for 10 days. There should be no child among the Masākīn served. Both Ibāḥat (i.e. to permit the Miskīn to eat) and Tamlik (i.e. to make the Miskīn owner of meals allowing him whether to eat or to take the meals with him) are permissible.

Instead of serving Miskīn with meals, it is also permissible to make every Miskīn owner of half a Ṣā' of wheat or one Ṣā' of barley or the money equivalent to their value. (One Ṣā' is equivalent to 3.840 kilograms and half a Ṣā' is equivalent to 1.920 kilograms). Likewise, it is also permissible to give one Ṣadaqaḥ-e-Fiṭr every day to the same Miskīn for 10 days or to serve some of them with meals and give Ṣadaqaḥ-e-Fiṭr to others.

In short, all the ways of paying atonement can be seen in pages 205 to 217 of the second volume of Maktaba-tul-Madīnah's published book '*Baḥār-e-Sharī'at*' in the chapter of the atonement of *Zihār*. The only difference between the atonement of *Zihār* and that of oath is that the one paying the atonement of *Zihār* has to serve 60 Masākīn, whereas the one paying the atonement of oath has to serve 10 Masākīn. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, 523, vol. 5*)

Intention is condition for atonement

4. Intention is a condition for paying atonement. Without intention, atonement will not get paid. However, if the person who had given atonement without intention makes intention of paying it whilst the thing given is still in possession of Miskīn, atonement will get paid. The same condition applies to Zakāh i.e. the intention if made after one has paid Zakāh will be valid provided the thing given as Zakāh is still in possession of Faqīr, otherwise the intention will not be valid [and Zakāh will not get paid in this case]. (*Hāshiya-tuṭ-Ṭaḥṭāwī 'ala Ad-Dur-rul-Mukhtār, pp. 198, vol. 2*)
5. If the one who has to pay atonement wants to feed Masākīn in Ramadan, he must feed them both meals, i.e. Saḥarī and dinner. He may also feed dinner for 20 days to the same Miskīn. (*Al-Jauḥara-tun-Nayyīrah, pp. 253*)

When is it permissible to keep three fasts as atonement?

6. If the one who has to pay atonement is unable to free a slave or provide 10 Masākīn with meals or clothing, he has to keep three fasts consecutively. (*ibid*)

Financial condition at the time of paying atonement

7. The financial inability to pay atonement by providing 10 Masākīn with meals or clothing will be considered valid only at the time of paying atonement. For example, if he was rich at the time of breaking the oath but is destitute at the time of paying atonement, he can pay atonement by keeping fasts. On the other hand, if he was destitute at the time of breaking the oath but is rich at the time of paying atonement, he cannot pay atonement by keeping fasts. (*Al-Jauhara-tun-Nayyirah*, pp. 253)

To consecutively keep fasts of atonement is necessary

8. If one misses even a single fast in between these three fasts, atonement will not get paid even if he had missed [that one fast] due to some compulsion. Even if a woman experiences menses [during the fasts of atonement] the previously-observed fasts will not be counted. In other words, she will have to keep three fasts consecutively again after she has attained purity. (*Durr-e-Mukhtār*, pp. 526, vol. 5)

A condition for paying atonement by fasts

9. It is also a condition for paying atonement by keeping fasts that the atonement-paying person must not be able to have enough wealth to pay atonement throughout three fasts. For instance, if he got enough wealth to pay atonement after he had kept two fasts, atonement in the form of fasts can no longer be paid. Even if he had kept the third fast and got wealth before the sunset or became eligible to get enough inheritance for payment of atonement as a result of the death of some relative, fasts will not be sufficient in this case. (*Durr-e-Mukhtār*, pp. 526, vol. 5)

Two rulings about fasts of atonement

10. It is necessary that the intention for these fasts must be made at night. It is also essential that the intention of atonement must be made; mere intention of fast is insufficient. (*Mabsūt*, pp. 166, vol. 4)

Atonement paid before breaking oath is invalid

11. Atonement cannot be paid before breaking the oath. Even if it is paid, it will not be valid. In other words, if someone broke the oath after he had paid atonement, he has to pay it again as the previous one is not valid. Moreover, he cannot also take back the atonement he has already given to Faqīr. (*Fatāwā 'Ālamgīrī*, pp. 64, vol. 2)

Who is deserving of receiving atonement?

12. Atonement can be given to only those Masākīn to whom Zakāh can be given. That is, atonement cannot be given to parents, offspring etc. to whom Zakāh cannot be given.
(*Durr-e-Mukhtār*, pp. 527, vol. 5)
13. The amount of the atonement of oath cannot be spent on Masjid, nor can it be spent on giving shroud to a deceased. In short, the amount of atonement cannot be spent on all such things on which Zakāh cannot be spent.
(*Fatāwā ‘Ālamgīrī*, pp. 62, vol. 2)

(For detailed information about oath and atonement, it is necessary to study from page 298 to 311 of the second volume of the 1182 pages-containing book ‘*Bahār-e-Sharī‘at*’ published by Dawat-e-Islami’s publishing department Maktaba-tul-Madīnah).

Important ruling about giving atonement to religious or social organization

If someone wants to give the amount of atonement to some religious or social organization run by Muslims, he can do so but he will have to make it clear that the amount given is of atonement so that they would put it separately and use it as per the above-mentioned method, i.e. serving the same Miskīn with lunch and dinner for 10 days or serving 10 Masākīn with

lunch and dinner etc. If the religious organization wants to use it in religious works, it can do so with the help of Hīlaḥ [an option] whose method is as follows: The organization should make a Miskīn owner of one Ṣadaqaḥ-e-Fiṭr every day [for 10 days] or should make 10 Masākīn the owner of one Ṣadaqaḥ-e-Fiṭr each the same day. The Miskīn should then personally spend the amount on religious works.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

How wonderful Madanī Tarbiyyatī course is!

Dear Islamic brothers! In order to develop a passion for repenting of false oaths, to give up the habit of swearing oaths on trivial matters, to acquire essential religious knowledge and to make the habit of acting upon Sunnaḥs, please do the 63-day Madanī Tarbiyyatī course conducted by Dawat-e-Islami. If possible, everyone should do this extremely useful course. For your persuasion and encouragement, here is a summary of the Madanī incident related by an Islamic brother.

He has stated: In our area, there was a young man who was the only child of his parents. Due to wicked company, he had become a drug addict and used to stay out of his home. His father would often bring him home from graveyard where he would be taking drugs with drug addicts. All of his family members were very worried about him. One day, making

individual effort, an Islamic brother tried to persuade him to enrol in the Madanī Tarbiyyatī course. Luckily, he agreed, and came to the global Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnaḥ, Bāb-ul-Madīnaḥ Karachi. The whole family was very delighted. All the family members prayed that he become pious, but they were still afraid that he would relapse into his bad habits.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After a few days, he informed his family members on phone, ‘I am enjoying a lot in Madanī Tarbiyyatī course at Faizān-e-Madīnaḥ. It seems as if blessings are reaching Faizān-e-Madīnaḥ directly from Madīnaḥ. I have repented of my sins, and have started offering Ṣalāḥ with Jamā’at regularly. I am also learning Sunnaḥs here with peace and ease.’

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! When he returned from Madanī Tarbiyyatī course he had been changed altogether. All family members and all neighbours were amazed by the positive changes taken place in his life. His face had been adorned with a blessed beard and head with a green turban. As soon as he returned home, he started calling his family towards righteousness making individual effort. By the blessings of his individual effort, his father also adorned his face with a beard and head with a turban, and started attending the weekly Sunnaḥ-Inspiring Ijtimā’ regularly. His mother and sister also made up their mind to do ‘Dars-e-Nizāmi’ and ‘Sharī’ah Course’ respectively.

His father remarked, ‘I pray for the Islamic brothers of Dawat-e-Islami, especially for those who, making individual effort, took my son to Faizān-e-Madīnāh for the 63-day Madanī Tarbiyyatī course. We were very disturbed by his habits. His mother was so upset with him that one day she brought insecticide and said in a fit of temper she would either kill herself by eating the insecticide or kill her son by making him eat it. She now prays tearfully for the Islamic brothers of Dawat-e-Islami whose efforts have made our wicked son pious.

*Agar Sunnatayn sikhñay kā hay jazbah
Tum ā jāo day gā sikhā Madanī Māḥaul
Tū dārḥī baḥhā lay ‘Imāmah sajā lay
Naḥī hay yeh ḥargiz burā Madanī Māḥaul*

*If you have a passion for learning Sunnahs
Come and learn in the Madanī environment
You will grow a beard and wear a turban
If you join the righteous Madanī environment*

(Wasāil-e-Bakhshish, pp. 604)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ اَلْاَوَّلِيْنَ اَلْاٰخِرِيْنَ اَلْاَمَّةِ اَلْمُحَمَّدِيَّةِ وَبَارِكْ وَسَلِّمْ

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **يَا أَيُّهَا الْمُدَّةِلُّ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, **يَا أَيُّهَا الْمُدَّةِلُّ**'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **يَا أَيُّهَا الْمُدَّةِلُّ**.



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